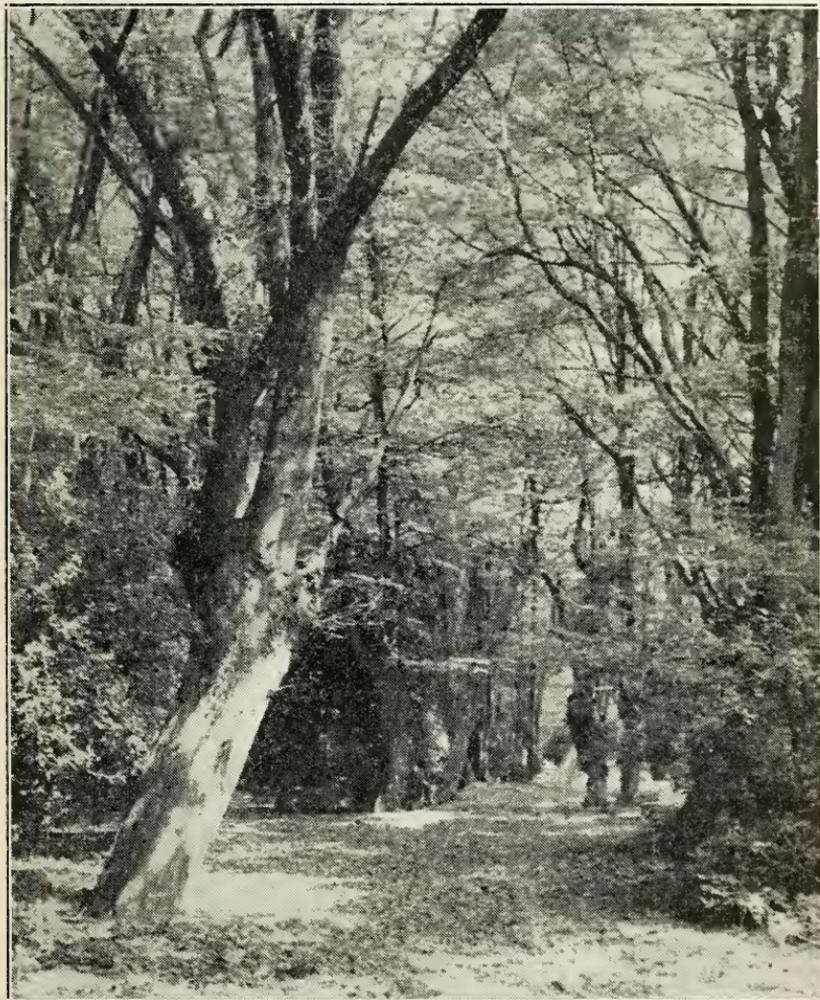
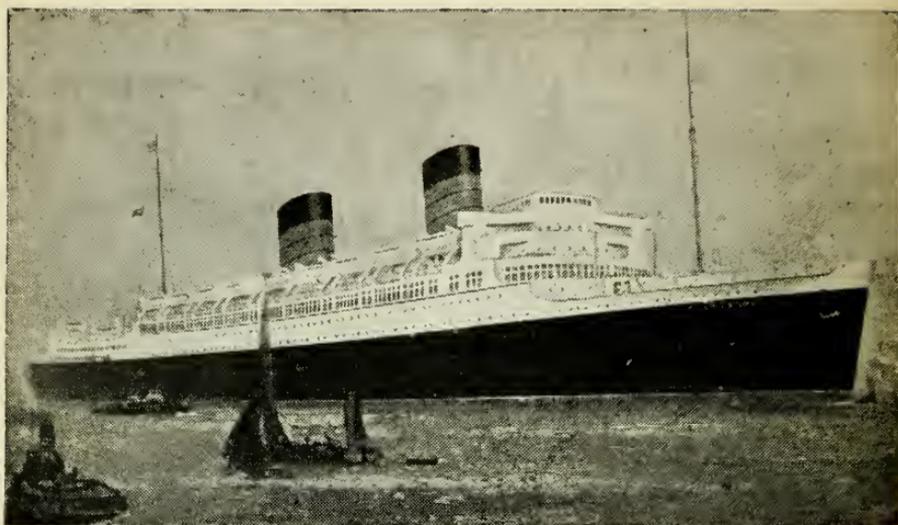


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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 12

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THIS WEEK'S COVER—

A **N**OTHER type of beauty from the countryside of Britain is shown on the cover this week. The scene is in Epping Forest, a place which still retains unspoiled much of the early charm of Britain's woodlands.

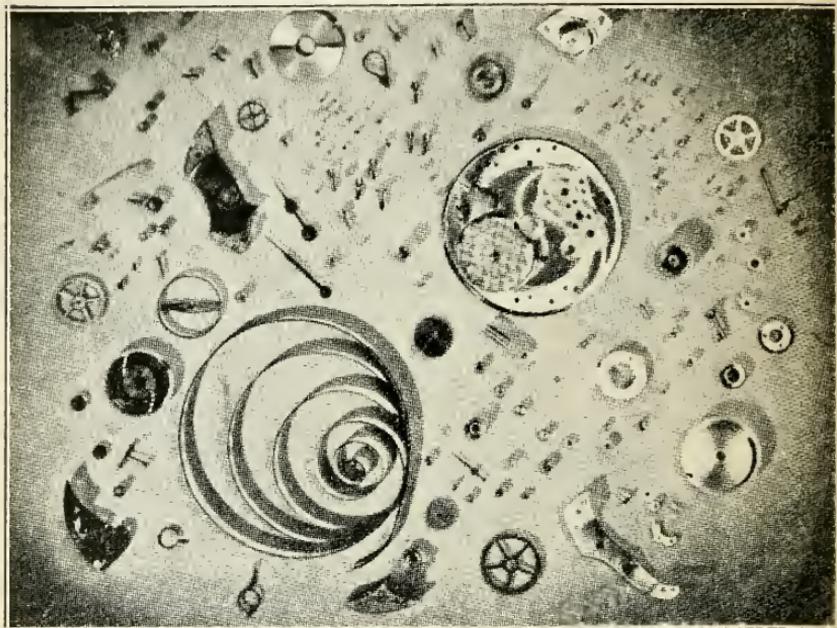
IN THIS ISSUE—

Which division of Church organization is most important? See page 498.
 Is Salvation a sudden accomplishment or a gradual process? See page 500.
 A grim lesson in loyalty. See page 507.

“That We May Be Perfect In One”

By ELDER JOSEPH E. EVANS

President of the French Mission



“**H**ERE you see the insides of a watch. There are 183 separate parts in the picture. Only an expert could identify them all, but see if you can find the part that makes it tick. Is it the mainspring—that spiral business near the centre? Or the escapement gadget? Neither. No single part can make a watch tick. It takes a lot of parts working smoothly together.”

The above is part of an advertisement to illustrate a thought. We use it for the same purpose: visibly to call the reader's attention to the positive need for complete unity of parts in order to produce the effect and operation intended. That thought is particularly applicable to the Church of Christ. Veritably thousands of instrumentalities and agencies make up its “insides,” all acting together to a common end: “That they may be made perfect in one.” The maladjustment or indifference of any one of its 784,000 member-parts is certain to retard its onward movement, because the whole spiritual and temporal life of the Church is built, as in the watch, upon the principle of interdependence of parts. What would happen if one part of the watch could say to another, “I have no need of thee”? Not only would the watch not run smoothly, it would not run at all.

By the same token, if the Church as a body would achieve its purpose, each member must conform to the teachings and standards of the Church, and must subordinate his personal interests. Private ideas and action in conflict with basic principles and standards lead only to confusion. That is why self-giving, self-sacrifice, self-discipline are considered inseparable parts of Church doctrine. Action and service are in like manner considered indispensable. Christ set the perfect example, for He not only preached but lived the doctrine of service, even to the point of washing the feet of His disciples.

Though as members of the Church we are, like the component parts of the human body, "fitly joined together," manifestly we are not inanimate parts of a thing like a watch. We are human beings. We are sons and daughters of God. True, we are disposed to human weakness—bound to suffer for our sins, but happily we possess the power and are free to live lives of unlimited growth and development. Opportunity to develop a richer, higher life is the indefeasible and unquestionable right belonging to us all—equal opportunity "to come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

But to gain this objective—at least to make a start along the road which leads to perfection—no more must we be children tossed to and fro. No more must we be sinners. No more must we let corrupt communication proceed out of our mouths, but rather that which is good to the use of edifying, that it may minister peace unto the hearers. More than that, every man must speak truth with his neighbour, and put away lying. And even more must we be kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us. "Let not the sun go down upon your wrath; neither give place to the devil." More must we speak the truth in love, that we may grow up into Him in all things, which is the head, even Christ: "from whom the whole body *fitly joined together* and compacted by that which every joint supplieth, according to the *effectual working in the measure of every part*, maketh increase of the body unto the edifying of itself in love." And more must we labour, "working with our hands the thing which is good, that we may have to give to him that needeth." (Eph. 4: 11-32.)

"That we may have to *give* to him that needeth!" Always is the emphasis on "give"—that unchangeable formula which calls for giving self in serving others, giving self in loving one's neighbour, giving self in being one's brother's keeper, giving self for the benefit and effectual working of the whole.

Jesus proclaimed that the glory which His Father *gave* Him He in turn *gave* us, in order that we might be one, even as He and the Father are one: "I in them, and thou in me, *that they may be made perfect in one.*"

Salvation

By ELDER RULON S. WELLS

Of the First Council of Seventy

A COMPLETE explanation of the purpose of God is found in the Writings of Moses as contained in the Pearl of Great Price where the Lord, speaking to this mighty prophet, says:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Mos. 1: 39)

In other words, God contemplates the salvation of the whole human family—His divine purpose is to save us all.

This raises the question: Save us from what? And also: What is Salvation?

Salvation means saving the human family, both the living and the dead, from death—eternal death, both natural death and spiritual death. To every thoughtful mind it will then be obvious that no man can save himself. We may live the allotted age of three score years and ten or even beyond that, but the day will come when we shall “shuffle off this mortal coil,” and lay our bodies away in the silent tomb to mingle with mother earth. There they would remain for ever and ever if they were dependent upon any power we possessed to bring them forth to life. Likewise we are banished from the presence of God and are utterly unable to regain it in and of ourselves, and therefore we are lost forever unless God shall save us. We cannot save ourselves—we are utterly dependent upon Him, who alone can save our souls, and if we are ever saved it will be by His almighty power and His saving grace.



Elder Wells

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Eph. 2: 8-9)

We most assuredly then need a Saviour and so we read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16)

And, let us also remember that there is no other name given whereby Salvation may come to the children of God:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4: 12)

Just as there are the two component parts of our eternal souls, namely, the spirit which came from God, and the body which came from mother earth, and the two phases of that death which came upon Adam and Eve and all of their posterity, it naturally follows that there are two phases or kinds of Salvation—one from the natural death, and one from spiritual death. The accomplishment of both or either lies far beyond the power of any man, and, therefore, the Lord makes it plain that “This is my work and my glory—to bring to pass the immortality and eternal life of man.” Let no man, therefore,

assume that he can save himself, nor take the honour unto himself, but let him rather say unto the Lord in his heart: "Thine be the honour and the glory forever."

Now as to the first phase of salvation, namely, from the death of the body, this comes to all and, therefore, is properly called "Universal Salvation."

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (I Cor. 15-22)

As we further read, then cometh the end when all shall be made alive—even all—whether they be good or bad; black or white; Greek or Jew; all shall finally be made alive again. Thus the Lord fulfils His promise made in heaven before the foundations of the earth were laid, to all those who kept their first estate, and this includes the entire human family, for although death comes to their mortal bodies, they shall be made alive again and be returned to their spirits as an eternal inheritance.

Now comes the all-important question: What will be our condition when we rise from the grave and where shall be our habitation?

The resurrection from the dead does not necessarily bring us back to God. Shall we still be in exile and shut out from His presence? That depends.

How, then, shall we be brought back to God?

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14: 6)

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God . . . (I Peter 3: 18)

Thus it will be seen that as in the case of individual salvation, we are dependent upon Him for our individual salvation, but with this distinguishing difference, namely, that there are conditions. This salvation is not unconditional; but may be secured unto the children of men only by obedience to His glorious Gospel—or, in other words, as provided in the "Everlasting Covenant" by "doing all things whatsoever the Lord their God shall command them."

This being an individual affair, it follows that there will be different degrees of worthiness and hence different degrees in glory. The Apostle Paul tells us:

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. (I Cor. 15: 40-42)

But when, one may ask, shall be the day of our Salvation and when that day comes will salvation be immediate or will it be a process or gradual attainment?

Answering the first question, let me venture to say it will be on "Resurrection Day," and the judgment day that follows. As to those who have prepared themselves by obedience to the Gospel of Jesus Christ, it will be on the morning of the First Resurrection when the trump shall sound and the dead in Christ shall rise and be clothed with immortality and eternal life.

But as to the wicked who have committed all manner of iniquity and who would not repent but rejected the Gospel of our Lord they shall be cast down to hell and there suffer for their own sins until they have paid the uttermost farthing even for a thousand years. Then shall come the day of their salvation, for the Gates of Hell shall be burst asunder and the captive shall be set free and come forth in the last resurrection; and, in the loving mercy of God shall be admitted into the telestial glory, a glory which surpasseth understanding.

But where God and Christ dwell they cannot come, worlds without end. (D. and C. 76: 112)

Some say they are already saved, because they have confessed with their lips their faith in Christ. There may possibly be some degree of temporal salvation even in that if they are sincere; but as to their eternal salvation let it always be remembered that this is a matter of future fulfilment.

The span of human life is the probationary period. Salvation comes after they have been tried.

In answer to the other question, whether salvation shall be immediate, or a gradual attainment, let me say: Yes it will be both immediate and gradual; paradoxical though this may appear to some.

Each resurrection from the dead shall come at the sound of the trump. This is immediate and eventually comes to all. Thus immortality is brought to pass, and all are saved from death and the grave. This is "Universal Salvation" and is immediate, and comes to all the children of men because they kept their first estate in heaven before the world was made.

Now as to those who have kept their second estate by obeying the Gospel of Christ and are brought forth in the first resurrection we read the following from a revelation given to Joseph Smith:

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness. (D. and C. 88: 29)

The same principle applies also to the other degrees of glory. So it will be clear that those who are prepared are immediately saved, being admitted into the Celestial Kingdom where they shall receive even a fulness, which will doubtless be an ever increasing glory and hence of gradual attainment. This coincides exactly with the promise made in the everlasting covenant which reads as follows:

And they who keep their second estate shall have glory added upon their heads for ever and ever. (P. of G. P. Abr. 3: 26)

And thus it will be seen that it is a never ending glory that shall continue to be added upon our heads for ever and ever, but this all occurs after we have been brought back to God into His Celestial Kingdom; hence, it is both an immediate and a gradual attainment.

There is no royal road to learning, but there is no limit to it. And, thus we may advance and grow until we shall attain to divine perfection.

POETRY

THE SUNSET

METTA HALE

Some may not have called it beautiful
 For it was not of brilliant hue
 But of golden bronze and snowy white
 Blended with deep grey blue.

The artist may choose a sunset
 With colours glamorous and bold
 But I prefer the softness
 Of steel grey and bronze gold.

This picture seemed to soothe me
 And drives my cares away
 As I watched the fleecy "angel
 clouds"
 Smiling in their play.

As I stood there thinking
 This thought came over me
 What a very wonderful beautiful
 place
 The other world must be.



THE STAR OF BETHLEHEM

CLINTON F. LARSEN

O star of the Bethlehem sky shine over us now,
 While warring nations in tumult rise and fall
 And crying innocents to cannons slowly bow;
 Be near us still, that we will hear the call
 Of a blessed manger babe, Lord of us all.

Listen to the heralds now singing of peace;
 O star of the Bethlehem sky to us you give
 A gift for a saddened earth, the dawn of peace,
 And come to whisper low that He forgives;
 These cannons die this day, but the Star still lives.

No darkened shroud now covers Christian land:
 The haloed light glows bright and heavenly,
 While humble men there gaze with awe and stand
 Close to the glorious star, His hand they see;
 Peace comes from Bethlehem that day to thee.

THURSDAY, AUGUST 10, 1939

EDITORIAL

Science Looks Over The Wall

SCIENTISTS have too often been inclined to build a wall around themselves and their work.

The majority of them have held themselves aloof from the common affairs of humankind. To advance the boundaries of knowledge has been enough for them. Indeed, scientists as a group, with of course many noble exceptions, have looked with near disdain upon attempts to make their discoveries useful in the practical arts of mankind. Applied science has had a proletarian sound.

There has been the inclination also to exclude certain fields of study from the scientific stockade; the social sciences, which fought their way into the distinguished company, are even today eyed with suspicion. Their methods of approaching truth were different, hence they could not be of the ancient royal lineage. To allow ethics, and especially religion, seats in the sacred halls of science seemed not only impossible, but a defilement of the holy places.

Earlier Limitations Broken Down

NATURALLY, as every unfettered thinker could predict, science, which, after all, is only man-made, has gradually broken down these earlier limitations. It has looked over the wall, and seen in the distance a world of possibilities for the truth-seeker, fully as inviting, though often more difficult of invasion, than mathematics, astronomy, physics, chemistry, and the biological sciences later admitted. To its astonishment it has found that all divisions of science, that is, of truth, are but manifestations of one basic condition of nature. The unity of the universe has compelled recognition.

The law of evolution has had its way with science. Befuddled by its early, unexpected wealth of orderly phenomena, it set out to explain all natural manifestations in terms of matter and energy. Intelligence, as a universal force, was set aside. Science then entered upon its mad career of materialism, which it would now forget. Increasing knowledge laid low the ugly material demon which was taught as certain truth to several decades of students. The leaders of scientific thought have now, for a number of years, declared that the variety of experiences in the domain of nature need more than matter and force for their interpretation. It is becoming fashionable to speak of a purposeful universe, or of the universe as a great thought. It need not be said that there can be no purpose without an intelligence; nor a thought without a thinker.

Even yet, however, science has been loath to take a part in determining how its discoveries shall be used. It has refused

responsibility for the consequences of its work. That can no longer be done. The scientist of today who makes discoveries, and shows their possible application to human affairs, finds himself under the responsibility of helping to determine how they shall be used. Every human possession must be employed for human welfare. A new explosive may make available precious minerals, or destroy human beings in a horrible warfare. The discoverer of the explosive and his colleagues must take a hand in compelling its use for peaceful purposes only.

This point of view, long held by the educated, thoughtful public, is now being adopted by the scientific fraternity. At the latest meeting of the American Association of the Advancement of Science, the moral and civic responsibilities of scientists were stressed in two epoch-making addresses.

A British Scientist Speaks Out

SIR RICHARD GREGORY, competent scientist, former editor of *Nature*, and representative of British science at the convention, rebuked the world of science for its habit of discovering truth and doing nothing more about it. Further, he insisted that the moral and ethical worlds must be the concern of science, and that the social implications of science must be recognized. "Science cannot be divorced from ethics." "It is their duty (of scientists) to assist in the establishment of a rational, harmonious order out of the welter of human conflict." These were thoughts and words which a few years ago might have cost a man his scientific reputation.

Dr. George D. Birkhoff, president of the Association, world-famous discoverer and thinker in mathematics and related fields, was equally outspoken. In his address, "Intuition, Reason, and Faith in Science," he declared that there must be a religious attitude towards the problems of mankind, in science and society, as in the church. Man has no right to give one kind of knowledge, such as science, precedence over another. The domains of love and good-will must not be set aside by science if the world shall progress harmoniously. Faith, often spurned by science, is as important as intuition and reason. Scientific discoveries are in the nature of revelation. Science must help explain man's role in the existing order, for man "feels an inalienable right to find out his duties and privileges as a citizen of the universe." "Newton and others have found confirmation, even for their religious beliefs, in the lawful character of physical phenomena." He even speaks of a Higher Intelligence which could infer, directly, that which man gathers through the laborious method of experimentation.

Enlarging The Scientific Programme

IN effect, both speakers urged that ethics, mortality, and religion be recognized as natural parts of the scientific programme for the advancement of truth.

It was a foregone conclusion that science, essentially a search for truth, would in time acclaim such views. It must cast off error as new truth appears, even as it disowned the rusty shackles of materialism. Self-righteousness has no place among lovers of truth. More and more, as it looks over the wall, science will enter the spiritual field.—JOHN A. WIDTSOE

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

DEATH

DEATH is the end of life. What we refer to in a general way as being death, occurs when the spirit leaves the body. That constitutes the death of the physical body, and that part of the human being ceases to act, becomes inanimate, lifeless. It decomposes and goes back to Mother Earth.

The physical body, which is mortal, is the tabernacle in which the spirit dwells, but the latter does not die when the body dies. The spirit of man is not dependent upon the physical body for existence, for it had an ante-mortal existence. This is plainly set forth in the Biblical account of creation and also in the writings of Job, Jeremiah and other Jewish prophets. Likewise it is found in the teachings of Christ and His apostles in ancient and in modern times, as set forth in the New Testament, the Book of Mormon, the Pearl of Great Price and the Doctrine and Covenants.

The spirit has an endless life, but the mortal body is without life between death and the resurrection. Although death comes upon all mankind, there also comes in the providence of the Almighty a restoration of the physical body so that it can be re-occupied by the same spirit whose temple the body was during the probationary state. This is brought to pass by the atonement and resurrection of our Lord and Saviour, Jesus Christ. This is explained by Paul, "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15: 22) Thus by the atonement is brought about the eternal life of man, and by this is meant the entire man, for, "The spirit and the body is the soul of man."

Many people have a fear of death and look upon it as something indescribably awful. This, however, is due to ignorance of the true, God-given plan of salvation, and because they are without the enlightening and joyful influence of the Holy Ghost. John, the Beloved Disciple, tells us in the 14th chapter of his Revelation received upon the Isle of Patmos, that following the time when the Angel should restore the Gospel to the earth: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14: 13)

To the saints of latter days, the Lord has given through His prophet these glorious words of comfort: "And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them." (D. and C. 42: 46) Thus in the great purposes of our Heavenly Father, Who says that His glory and honour is to bring to pass the eternal life of man, we see that the temporary separation of the spirit from the body, which we call death, is essential to the eternal progress of man.

Revolutionary Concession

By GRACE ZENOR PRATT

JOSE ANTONIO MARTINEZ doffed his hat as he entered the *cuartel*. Fat and sleekly arrogant, he already knew the very words to speak. He prided himself on knowing this rebel chieftain and how best to approach him. And he was not afraid. Never!

General Francisco Villa, heavy, swarthy-browed, sat talking with two lieutenants. Unconcernedly, he noted the entrance of Jose Antonio Martinez, ignored him, and continued to discuss weightier details.

Outside the barred window, dust swirled along the narrow, crowded street—crowded by thousands of troops in drab and nondescript uniform. There was the distant tramp of many feet, the nearer tread of a sentry just outside the door. The air was pungent with the odour of wood fires, camp fires.

Beneath the huge sombrero, Jose Martinez rubbed his heavy hands together expectantly and shrugged one fat shoulder. He knew what he must say. Still, as the minutes lengthened and he stood unnoticed by the door, he felt both his assurance and his memory slipping. A feeling akin to fear arose. But he was not afraid.

“*Que quiere?*”

The voice of Pancho Villa was like a pistol shot in the quiet room. Jose Martinez started abruptly. His face lost its air of smugness. He hesitated, licked his thick lips, stammered. All his brave sentences were forgotten. Presently he shifted his position, gathered himself by an effort and spoke quickly, bluntly, and to the point.

“I seek the concession to supply the army with fresh beef, Señor General. There are others—”

“*Si*, there are others, *amigo*.” Villa’s dark glance rested searchingly upon his visitor.

“*Si, mi General*, it is of those others I would speak.” Some of Jose’s composure had returned. Now was his great moment. His black eyes were eager. A butcher who supplied the rebel army with its meat. Later he might live like a king! *Quien sabe*.

“I have one little word to say, Señor General.” Jose moved nearer, confidentially. He lowered his voice, his manner wary yet eager. He could not conceal that eagerness. If he could but get that Miguel and Juan out of the way! Now was his opportunity.

“Speak,” Villa commanded curtly, motioning his aides from

“THERE is honour even among thieves” runs the old adage. The betrayal of trust, was looked upon with contempt even by Pancho Villa—rebel, bandit, terrorist of a nation. To have loyalty for a cause, just or unjust though it may be, ranks among the deepest of human traits. To be without loyalty in associations with those who trust us ranks with the shallowest.

the room. "Speak."

"There are others who seek this concession who are your enemies, Señor. In Cases Grandes." There was a hint of triumph in Jose's thick voice.

"Their names?" Villa demanded quickly.

Among the whispered names were those of the now doomed Miguel and Juan.

It was too easy. Under the sombrero, Jose rubbed his fat hands together slyly. "There are still others," he began.

A curt dismissal—no praise—no promise—those fierce eyes were inscrutable. A feeling of uneasiness went with Jose Martinez from the little room and accompanied him across the dirty street.

In his own *carneceria*, however, that afternoon, much of Jose's arrogance and good-humour returned. Doling out bits of fresh beef, he reassured himself that his request of Villa would be granted. *En la mañana posible.*

He was still busy when at dusk they came for him. He met them, a big knife in his hand, smiling, four soldiers. They were smiling, too. Ah, yes, he was ready. The concession—but where? That was a question.

A mounted escort waited outside. Jose Martinez must walk walk ahead. *Porque?* It was sultry and late and Jose was heavy on his feet. They passed the *cuartel* and did not stop; passed the small shops and the *cantinas*, the adobe houses and straggling huts; followed the sandy, curving road toward the Campo Santo. *Madre de Dios!* One never knows—

Jose's breath came in short gasps. In spite of the heat a chill crept up his spine. He shivered as with cold, foreboding!

There were others there, waiting among the broken tombs beside a newly-dug trench. Their faces were ghastly in the late twilight.

Just outside the wire enclosure, Francisco Villa sat on his great horse, facing them. He was silent too, grim as vengeance, inevitable as justice.

The firing squad took aim. It was in the last brief moment before eternity that Jose Antonio Martinez knew why he must die. Pancho Villa never trusted any man who had betrayed another.

AUTUMN DISTRICT CONFERENCE SCHEDULE

FOLLOWING is the schedule for the 1939 autumn district conferences of the British Mission. Time and place of gathering will be announced just prior to each conference.

Scottish	-	Sept. 3rd	Hull	- -	Oct. 22nd
Welsh	- -	Sept. 10th	Nottingham		Oct. 29th
Irish	- -	Sept. 17th	Bristol	- -	Nov. 5th
Norwich	-	Sept. 24th	Birmingham		Nov. 12th
Manchester		Oct. 1st	Newcastle	-	Nov. 19th
Liverpool	-	Oct. 8th	Sheffield	-	Nov. 26th
Leeds	- -	Oct. 15th	London	- -	Dec. 3rd

Self-Control

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

CONTROL is the ability to exercise a directing influence, to guide and to regulate. In all things we find the greater the control, the more perfect will be the performance. The world's great singers know voice control; artists bring delight and inspiration because of their control of colour and brush; the dancer and the actress alike know success because of the power to direct the body at will. So must every individual have mastery of himself if he would perform well in the *Drama of Life*.



Confucius said, "A man who knows how to govern himself knows how to govern others; and he who knows how to govern other men, knows how to govern a nation." Lo Tze said, "Mighty is he who conquers himself." From Buddha we have, "Though a man conquer a thousand men in battle, a greater conqueror is he who conquers himself."

Jesus of Nazareth taught the great principle of self-control, both by precept and example. Where may we find greater evidence of self-mastery than in the "temptations"? When tempted with food after a long period of fast He had power to subdue the appetites of the flesh; He was not found wanting when tested by the temptation of power and dominion; He showed complete mastery over pride and vanity. It is certain that nothing short of perfect self-control can master like temptations with which man everywhere is confronted. Self-control is a most vital principle in the message of the Master, and is man's first duty to himself.

Many things which under control are a benefit and blessing to mankind become a menace when out of control. Water, fire, electricity, the railway train, the aeroplane, the automobile, when not mastered become the master and bring depredation and disaster in their wake.

Likewise, in man self-control is the key to useful and happy living; while lack of it brings untold misery. The individual without self-control is like a ship without sail or rudder, and is apt to be dashed against the rocks and destroyed.

The greatest enemy of conscious control is runaway emotion. We do things when we are angry, hurried, worried, or afraid, of which when reason returns, we are often ashamed. Ill-temper, irritability, the tendency to grouch, envies, jealousies, hatreds and bitterness, bring endless unhappiness and might be avoided by the exercise of but a small amount of control. There are numerous times when the slightest effort might save an entire day of hard feelings.

In matters of great moment as well as in lesser things, control plays a vital part. It is said the two great causes of war are economic rivalry and uncontrolled emotions.

The world today is sorely in need of individuals with the

power of self-mastery; persons who have emotional control; who practise control of the appetites, passions and impulses; who exercise moderation in working, playing and resting; who know self-restraint. Self-restraint is so much more desirable than restriction by others. Restraint from without has a tendency to make one rebellious and thus often defeats its own purpose, while that which is self-imposed brings character development, power and satisfaction.

Self-controlled persons are desirable, attractive, influential and respected persons.

Of Current Interest

CHARLIE CHAPLIN'S first London home, No. 3, Pownell Terrace, S.E.11, is to be demolished to make way for modern improvements. Although Mr. Chaplin lives in London's West End when he visits his home town, one of his first trips is to visit his old home, Pownell Terrace.



WHEN King George VI smiled into the camera of Ted Underwood of Vancouver, British Columbia, he provided the needed capital to finance Ted's university studies. Twenty thousand copies of this snapshot have been sold for £160, which will pay tuition at the University of British Columbia.

DIGGING by archeologists at Megiddo (Armageddon), famous battle site of ancient nations in Palestine, has revealed the stables of the blooded horses bred by Solomon for distribution to the East.

PAPER is being made in Greece from olive stones. According to research chemist A. Malanos there is enough cellulose contained in olive stones to fill the needs of Greece in the manufacture of paper.

WOODEN NICKELS, once-famous symbol for counterfeit money, were used as a medium of exchange, redeemable in cash, at the seventy-fifth anniversary of a gold strike near Helena, Montana. The nickels made of wood were issued as souvenirs.

A SUBMARINE small enough to be operated privately has been invented. This machine is a combination automobile, motor-boat and submarine and can be used for water sports, fishing and military purposes.

BLOSSOMS from flowers that had been kept in a frozen block of ice for ten years were found to have retained the freshness of the original bloom.

THE WINTER Olympic Games will be held during the week of February 2nd to 11th, 1940, at Garmisch-Partenkirchen, Germany, according to Ernest Schmitz, delegate of the organizing committee.

THE "REMAINS" of Christopher Columbus—a small piece of bone and a bit of dust—were recently offered to the United States Government for the price of £10,000.

A 1782 resolution of the Continental Congress of the United States has been put before the Senate for adoption by Senator Andrews. This resolution recommends that the inhabitants of the United States read the Bible. Mr. Andrews stated, "It is apparent that a revitalization of the moral and spiritual life of this nation and of the world is greatly to be desired."

42,900,000 is the estimated total of automobiles in the world at the beginning of 1939 according to the Automobile Club in Southern California.

News of the Church in the World

PURCHASE of the remains of the old Liberty Jail, famous in Church history as a place of confinement for the Prophet, his brother Hyrum, and others, has been made by the Church recently. For several months the Prophet and his friends were imprisoned at this jail while the saints were being driven from Missouri. Joseph Smith was not idle during this time, but brought forth many of his ideas, including sections 121, 122 and 123 of the Doctrine and Covenants.

MISSION work in the Tahitian Mission was reported as being strong and progressive by Elder Rufus K. Hardy, of the First Council of Seventy, upon his return from a three month's visit to the islands of French Oceania. More than a score of islands were visited, most of them many miles apart, and the members were all seen to be active, with strong organization in their groups.

ELDER Parry D. Sorensen, former associate-editor of the *MILLENNIAL STAR*, has been recently appointed assistant in journalism at the Medill School of Journalism, Northwestern University, Chicago, Illinois, according to announcement of Dean Kenneth E. Olson.

After receiving his bachelor of science degree at the University of Utah, Elder Sorensen fulfilled a mission for the Church in Great Britain during which time he held the *STAR* editorship position. Since returning to Salt Lake City, he has been serving on the editorial staff of *The Deseret News*.

MORE than 100,000 visitors have seen the Church exhibit at the World's Fair in San Francisco. The exhibit is a miniature of the Tabernacle at which organ recitals are given and Church literature distributed.

From the Mission Field

Departing Missionaries—



Elder Lyman Elder Winder

Elder Mark P. Lyman, who has laboured in Liverpool, Irish and Leeds Districts, being supervising elder of the latter, and in the Millennial Chorus, was honourably released on Monday, July 21st, and will return to his home in Blanding, Utah.

Elder William Wallace Winder, who has laboured in Scottish and London Districts, was honourably released on Thursday, August 10th, and will return to his home in Vernal, Utah.

Transfers—

Kathryn Baird, lady missionary, was transferred from Leeds District to Birmingham District on Thursday, August 3rd.

Marguerite Bushman, lady missionary, was transferred from Birmingham District to Newcastle District on Thursday, August 3rd.

Appointment—

Elder Irwin Foster was appointed supervising elder of Leeds District on Monday, July 31st.

Arrivals and Assignments—

The following missionaries to labour in the British Mission arrived on board the s.s. *Manhattan* on Wednesday, August 2nd, and were assigned as follows: Elders Richard W. Davis (Brigham City, Utah) and Lowell Deane Smith (Salt Lake City, Utah) to Liverpool District; Elder Joel Richards, Jr. (Salt Lake City, Utah) to Irish District; Elder Melvin Hurst (Blanding, Utah) to Birmingham District; Elder Kirkham V. Crabb (Lehi, Utah) to Norwich District; Elder John B. Matheson, Jr. (Salt Lake City, Utah) to Scottish District; and Ruth Nash Taggart, lady missionary, (Cody, Wyoming) to Leeds District.

Doings in the Districts—**BIRMINGHAM**

The M.I.A. of Sparkbrook Branch recently sponsored a farewell party in honour of departing Lady Missionaries Doris Pratt and Anna Saunders. Sister Doris Adams was in charge of the social and games, assisted by Brother Melvin Dunn at the piano. The departing missionaries entertained with musical items, and selections were also given by the Sparkbrook and Handsworth Gleaner Chorus. Sisters Bertha Collins, Claris Farmer and Mary L. Adams served refreshments, and Branch President Frederick Webb proposed the toast, following which the honoured guests were presented with a gift by the Gleaner Girls. There were approximately fifty in attendance.

BRISTOL

The annual outing of Bristol Branch Sunday School was held on Saturday, July 22nd, at Weston-super-Mare. Superintendent Lucy M. Battle was in charge of arrangements, which included games, bathing and refreshments at the beach. After an afternoon at the seashore, Brother and Sister Frank Armstrong, residents of Weston-super-Mare, invited the group to a garden party at their home. Refreshments were again served and a pleasant time of singing and sociability was enjoyed.

NOTTINGHAM

Leicester Branch held its Summer Supper following a ramble and sunset service on Wednesday, July

26th. Y.M.M.I.A. Supervisor Leslie J. Sullivan was in charge of the supper, which was preceded by a programme of vocal and instrumental solos. The Y.W.M.I.A. sponsored the supper and the proceeds were given to the branch M.I.A. funds. Those who assisted with the activities were Sisters Alice Stanley, Iris Parker, Grace Parker and Grace Gent, and Brother Leslie J. Sullivan, who gave a trumpet solo.

LONDON

Catering to the 150 members and friends in attendance at the Garden Party held at Ravenslea, South London, on Saturday, July 29th, was the privilege of London District presidency. The theme of "Friendship" was given in the welcoming speech of Mission President Hugh B. Brown, following which the guests participated in amusing competitions and enjoyed a first aid demonstration by the British Red Cross Society. Refreshments were served during the interval and at 7.30 a grand concert was given which included two one-act plays, by the Norlomia Players and South London Dramatic Company, and selections by the Millennial Chorus.

MANCHESTER

Pioneer Day was celebrated in Manchester District on Saturday, July 29th. A sports meet was held in Birchfields Park and several races were run off. After refreshments and union meeting, a social evening was held. Sister Ivy Kay, Gold and Green Queen, presented prizes during the evening to the winners of the afternoon's events, as follows: Sister Bessie Bowet, Miss Emily Ricketts, Brother Norman Woodhead, and Sister Francis Nelson. A case of cutlery was won by Oldham Branch during the afternoon's competition. Each branch participated in the evening's programme which included selections by the Rochdallians, comprised of the Gleaner group from Rochdale Branch; and sketches and songs by Oldham, Hyde and Manchester Branches. There were sixty persons in attendance. The day's activities were under the direction of M.I.A. Supervisors Emma Wynn and Leonard Fitton.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
West Front Room.
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Terr.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansan Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

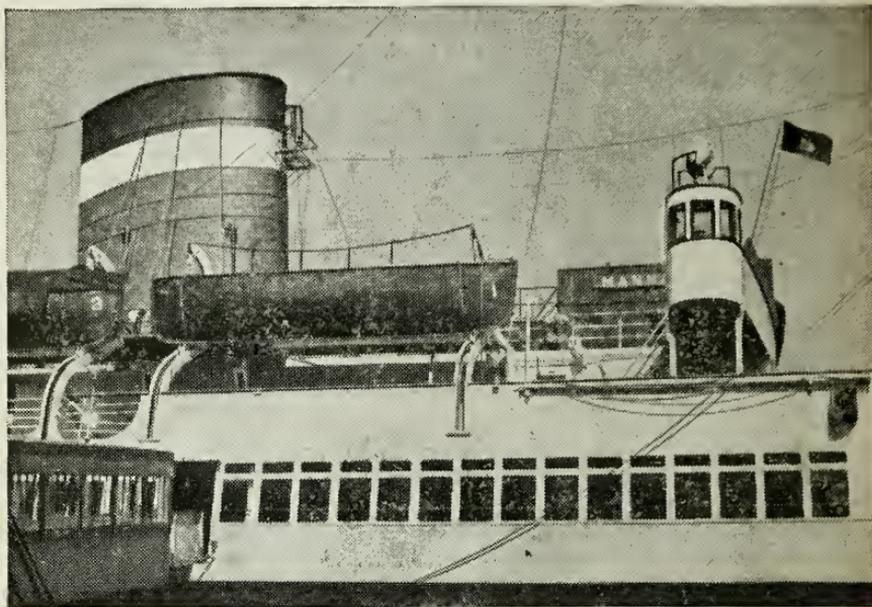
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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